ENGLAND'S
Golden Watch-bell.

Summoning an Alarum to *Death* and *Judgement*.

Licensed according to Order.

Printed for *W. Thackeray* at the *Angel* in *Duck-lane* near *West-smithfield*.

25 AUG 1948
LIBRARY

ENGLAND'S Golden Watch-bell.

Summoning an Alarum to Death and Judgment;

OR,

An Exhortation ſet forth in theſe Times, that every poor Sinner, by turning from his Sins, may lay hold of this the acceptable day of *Grace* and *Salvation*, to the endleſs comfort of his precious and immortal Soul.

WITH

The dying Speech and laſt Sayings of the Reverend Divine, Dr. *J. H.* who, after he had been ſtruck with the pains of Death and continued ſpeechleſs ſeven or eight days, coming again to his Speech, left it, as his laſt Legacy, to admoniſh all to a ſpeedy Repentance and Amendment of Life.

ALSO,

Prayers for every day in the Week, a Preparatory Prayer before the Receiving of the Holy Sacrament, another after the Reception, and a Prayer ſutable for all young Perſons.

Very neceſſary for all Families, &c.

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Printed for *W. Thackeray* at the *Angel* in *Duck-lane*, near *Weſt-ſmithfield*.

ENGLANDS Golden Watch-bell, &c.

Heb. *chap.* 9. *ver.* 27.

It is appointed for all Men once to dye, and after Death to come to Judgment.

IF Men, as it the Saying of an eminent Father of the Primitive Church, would always have Death and Judgment before their Eyes; if they would but fancy ſeriouſly that they heard the dreadfull ſound of *Ariſe ye dead and come to Judgment*, continually in their ears, they would never do amiſs: and certain it is however they may flatter and indulge themſelves in a long Security, *It is appointed for all Men once to dye, and after that to come to Judgment*; and where then ſhall the Sinner and Ungodly appear! how ſhall the unprofitable Servant look his Lord in the Face, when he has not only neglected to

improve his Talent, but has idlely and vainly ſquandred away the precious moments of Time allowed him to traffick with Heaven for Eternity! with what Face can he appear before the Judge of all the Earth, to whom all darkneſs is as day; and to whom all ſecrets are layed open; all the Sins even from the firſt Commiſſion to the Graveſtand open and naked to his view, when even himſelf ſhall be bound to confeſs he knew the Will of his Maſter and did it not!

What I ſay, will thoſe that trifle away their days in eaſe and idleneſs, and the purſuit of vanity do in that day of fury and fear, when a univerſal flood of Fire ſhall overſtream the whole World, and conſume both the Beauty and Glory thereof! when at the ſound of the Trumpet all Graves ſhall open and the drouſhe dead ſhall break from the Chains of Death to appear before the dread Tribunal of their Judge! for if *Job* confeſſed he always trembled before the Majeſty of God like one that failed in a ſtormy Tempeſt, and that his fear hath been ſo great that he hath been unable to bear it: needs muſt then the Sinner accompanied with nothing but an accuſing Conſcience tremble much more, when he ſees the Book opened wherein are Regiſtred all his paſt actions,

even

even every evil Thought, for which he, when leaſt able, muſt give an account for: as the Wiſe man ſaith, God bringeth every ſecret Work into Judgment, whether it be good or evil: and St. *John* ſays, *The Book was opened, and the dead were judged out of the things that were written therein.* Oh! then it will be that the Rocks and Mountains will be called upon in vain to hide the Guilty from the face of the Lamb, and from the Face of him that ſitteth upon the Throne.

Oh conſider! it is a terrible thing to fall into the hands of the living God; for the Kingly Prophet affirms that if his Wrath be but a little kindled in his Breaſt, *Bleſſed are they that put their truſt in him*, Pſalm. 2. 12. *For who can dwell with the everlaſting Burnings!* Iſa. 14 and with ſuch muſt thoſe dwell not for a time but to all Eternity, who put far away the Evil day, and by relying, at moſt, upon a Death-bed Repentance, are found unprovided of a Wedding Garment when they come to the Marriage Feaſt; and ſad was his caſe and ever to be deplored who was ſo found, as you may read it, *Mat.* 22. 11. 12, 13. *viz. And when the King came in to ſee the Gueſt, he ſaw there a Man that had not on a Wedding Garment, and he ſaid unto him, friend, how cameſt thou in hither*

not having a Wedding Garment? and he was speechless, then said the King to the Servants, Bind him hand and foot and take him away and cast him into utter darkness, there shall be weeping and nashing of teeth: in the like manner shall Sinners in the last day be speechless, that is, confounded and amazed at the sense of their guilt, not knowing what excuse to make for the breach of those Laws that were enjoyned them upon no lesser a penalty than eternal Death to those that break them; and on the other hand, no less than an Eternal weight of Glory, a Crown of Righteousness and Pleasures that fade not away, to those that keep them and persevere in them. For when the Son of Man shall come in his Glory and the Holy Angels with him, then shall he sit upon the Throne of his Glory, and before him shall be gathered all Nations; and he shall separate them out from one another as the Shepherd divideth the Sheep from the Goats, *and he shall set the Sheep on the Right hand but the Goats on the Left*, Mat. 25. 31. 32. 33. then shall the one be rewarded and the other punished, for by the Sheep are meant those that have persevered in well-doing, those that know their Lords Will and obey it; and by Goats those that despise his Counsells and will have none of his Reproofs, as

will

will plainly appear in the ſubſequent verſes of the foregoing Chapter, and in the 46. verſe the definitive Sentence, *viz.* Theſe, meaning the Goats placed on the Left hand, ſhall go into everlaſting punishment; but the Righteous, meaning the Sheep, on the Right hand into Life Eternal.

Conſider theſe things, all you that have as yet the Golden opportunity left by Time in you hands, and *Kiſs the Son leaſt he be angry and ye periſh in the way.* Pſal. 2. 12. for although the young man shine to day like the gliſt'ring of a Dove's neck, and dance like a bubble upon the Waves, yet too morrow he may ſet in the gloomy ſhades of Death and his place remember him no more. How many are there that ſink ſuddenly into the blackneſs of night, and are laid up in the gloomy Caves of during Darkneſs, till the Arch-angel's Trumpet rouze them from their long ſleep, to appear with the reſt gathered from the four Winds of Heaven, when they the leaſt dream'd of leaving their Pageant Glories, when they thought they moſt ſecurely hugged and embraced the trifling vanities of the lower World, putting far away the evil day, like the Fool in the Goſpel, who flattered his Soul with eaſe and plenty for a long time, but found alaſs! his Ex-

pectation

pectation failed; for even that very night his Soul was required of him, and then too fatally he found that he had troubled himself in gathering Riches and knew not who should enjoy them; in gathering Riches that made themselves Wings and flew away, and cou'd not, had they been more permanent and durable, have at all relieved him in his last and greatest necessity, as you will find it in *Luke.* 1. *chap,* 12. *&c.* and though as we see the Rich Man whilst he lived upon Earth had all the Pleasures and Delights that the World could afford him, he fared riotously every day, and was clad in purple, yet see how poorly these availed him, for which he had strugled and laboured, perhaps many years; for being in Torment he had not a drop of Water to cool his tongue, the Mammon of Unrighteousness that had barr'd him of Eternal Life, cou'd not administer him the least relief, when suffering under the divine Vengeance, but rather increased with their sad remembrance his Torments in those flames. Yet to these, even through what Seas of Blood will some Men wade, as if they were the chiefest of all good, when indeed they bring a sting with them that pierces through the Body and wounds the very Soul, too frequently de-

stroying

stroying our peace on Earth, and more frequently everlastingly causing the names of the too too fond Possessors, who make their Bellies their God, and put their trust in Riches, to be blotted out of the Book of Life. Oh that Men would be wise! and consider this, that they would consider upon the present Moments of Life depends Eternal Joys or Everlasting Woes; and that it cannot profit a Man *if he gain the whole World and loose his own Soul*, for with the immortal Soul what can stand in competition! not all the glittering Glories of ten thousand worlds, were they put in the Ballance, would weigh any thing, in the terrible day when the Lord cometh with ten thousand of his Saints to execute Judgement upon all, and to convince all that are ungodly among them, of all the ungodly deeds which they have ungodly committed, *&c. Jude*, 1. 14. 15. if all the things so valued in this World cannot bribe Death, which is the inlet to Eternity, much less can any expect that the impartial Judge of all the Earth should any way regard transitory things; or that they should weigh in the least with him at whose disposal and in whose hands is all the breath of Life, and who indeed is the very Centre of the Soul of Man, and by whom it is alone

com-

comprehended, ſo that the World can ren-
der it no ſatisfaction as to its Eternal eſtate
nor is it capable of attaining for the leaſ
Tranſgreſſion, *When the Lord Jeſus ſhall b*
revealed from Heaven with his mighty Angel
in flaming Fire, taking vengeance on thoſe tha
know not God and obeyed not the Goſpel of ou
Lord Jeſus Chriſt, 2. Theſſa. 1. 7. 8. whe
thoſe who conceived themſelves ſecurely
fenced by Riches and Honour, ſhall be
tumbled by Death from a Bed of Downe in
to a Bed of Flames, what relief can they
hope for or expect from all they poſſeſſed
which at moſt, if any remembrance of tempo
ral things be left beyond the Grave, will
prove but a Melancholly ſight to ſhew them
the height of Happineſs from whence they
fell, and the depth of miſery into which they
are fallen; eſpecially if we conſider what a
dreadfull ſentence is pronounced in the fol-
lowing verſe of the foregoing chapter, *viz.*
Who ſhall be puniſhed with everlaſting deſtructi-
on from the Preſence of the Lord and from the
glory of his power; a deſtruction irrevocable,
not to be recalled, but as long as God is
God, ſo long ſhall it continue infinite ages of
Eternity and never expire; for cou'd there
be the leaſt room for hope of eaſe to thoſe
in Torment, though at the Revolution of

Milli-

Millions of years, it would in ſome meaſure mitigate their pain; but ſhou'd a heap of Sand be piled up to the Clouds and a Bird carry away a Grain every day, a thouſand ſuch heaps, ſo removed, ſtand not in competition with the endleſs flight of never ending Eternity. The conſideration of which, made St. *Auſtin* in a manner dwell upon the word *Eternity*, by repeating it often that it might be ever in his mind to make him look up with the more earneſtneſs to the Author and finisher of his Faith, and oblige him to ſet the lighter eſteem on temporal things; remembring that he was a Stranger and Pilgrim upon Earth, and that here he had no tarrying City but looked for one not built with hands in the higheſt Heaven: on that alone then let us ſteadfaſtly fix our eyes, and even deny our ſelves to the flatt'ring pleaſures and vanities of the World, that we may with the more eaſe run the Race that is ſet before us, and ſtrive with earneſtneſs to obtain the Crown that is held forth to true Believers and to ſuch as perſevere to the end, *viz. Be thou faithfull until Death, and I will give thee a Crown of Life.* Rev. 2. 10. a Crown more valuable than ten thouſand worlds, or any thing on this ſide the fruition of the beatifick Viſion; the earneſt deſire of attaining

which,

which, made Holy *David* say, *His Soul pan-*
ed after God as the Hart panted after the wat-
Brook, and in the midst of his Rapture crye
out, *O how amiable are thy Dwellings, th*
Lord of Hosts! my Soul longeth and panteth
enter into thy Courts. Psal. 84. 1. 2.

To conclude, if *Felix* who was a Heathe
tremb'ed when *Paul* reasoned of Righteou
ness, Temperance and Judgment to com
let us that are Christians consider what ma
ner of men we ought to be if we expect t
stand in the day when the Sun shall be dar
ned and the Moon shall not give her ligh
and the Stars shall fall from Heaven, an
the Powers of the Heaven shall be shaken
for then shall appear the sign of the Son o
Man in Heaven, and then shall all the Tribe
of the Earth mourn, and they shall see th
Son of Man coming in the Clouds of Heaven
with Power and great Glory; and he shal
send his Angels with a great sound of a
Trumpet, and they shall gather together
the Elect from one end of Heaven to the o-
ther, *Mat.* 24. 29. 30. 31. for the which,
that we may be all right and fitly prepared,
Grant dear Jesus for thy Mercies sake. *A-*
men.

A Prayer

A Prayer for *Sunday*, or the First day of the Week.

O *Lord God, great and glorious, who by thy infinite Power and Wisedom, after thou hadst made all things out of nothing, in six days didst betake thy self to thy holy Sabbath of Rest, and hast enjoyned us in a perpetual memorial, so to keep it that it may be spent in praising thee and adoring thy Goodness, for all thy Mercies and Benefits bestowed upon us. Grant I beseech thee, thy saving Grace to me the most unworthy of thy Servants, that being enabled by thy Holy Spirit I may so walk according to thy Will, that when I come to dye I may give up my account with joy and not with grief; and being through the Merits of thy blessed Son and our alone Lord and Saviour, received into thy heavenly Kingdom, I may in thy Eternal Sabbath of Joy and Rest praise and adore thee, ever world without end.* Amen.

A Prayer to be said on *Monday*, or the Second day of the Week.

O *Lord enter not into Judgment with thy Servant according to his deserts, for in thy sight*

ſight can no Man living be juſtified; but rather in the abundance of thy Mercy have compaſſion on me, and pardon my Tranſgreſſions, forgive the multitude of my Iniquities, and ſuffer the Light of thy Countenance to ſhine upon me: enlighten me with thy Holy Spirit, that I may truly diſcern and abhor my Sins, and turn away from the Pollutions whereby I am defiled. Pardon, O Lord, and blot out the manifold offences by which I have juſtly provoked thee to let thy indignation wax hot againſt me till I am conſumed: and this I beg for the ſake and upon account of thy dear Son and our bleſſed Lord and Saviour Jeſus Chriſt, Amen.

A Prayer to be ſaid on *Tueſday*, or the Third day of the Week.

O Lord God moſt Holy and Righteous, thou Father of Spirits and everlaſting King of Mercy, with ſhame and confuſion of Face I proſtrate my ſelf before thee, acknowledging and confeſſing my vileneſs, and that my Sins are ever before thee. O pardon my manifold tranſgreſſions, and in the multitude of thy mercies ſave and protect me from the Wrath to come. O give me a heart to depart from all the ways of Iniquity, and ſuffer me no more by my Sinning againſt

againſt thee to grieve thy holy Spirit, but enrole me amongſt the remnant of thy Elect, to be ſealed by it to the day of Redemption; that when I leave this mortal Life I may be admitted into the number of thy Saints to praiſe thee in life Eternal, World without end, Amen.

A Prayer to be ſaid on *Wedneſday*, or the Fourth day of the Week.

O *Lord God, gracious and mereiful, of long-ſuffering, patience and forbearance, I moſt humbly and heartily return all praiſe and thanks for the manifold Bleſſings and Favours beſtowed upon me, imploring continually thy divine aſſiſtance, that all the actions of my life may be ſo ordered and regulated that I may not offend thee in word, thought or deed; but improve on all occaſions and in all times, the bleſſed Opportunities thou haſt been graciouſly pleaſed to put into my hands, to thy honour and glory, and to the ſafety and ſalvation of my own precious and immortal Soul, through the Merits and Mediation of Jeſus Chriſt our Bleſſed Lord and Saviour,* Amen.

A Prayer to be said on *Thursday*, or the Fifth day of the Week.

GReat Creator of Heaven and Earth, Lord God infinitely wise and Eternal, look down upon me with the eyes of thy pity, and take compassion on me thy poor and unworthy Servant laden with the intollerable Load of mine Iniquities, and labouring under the heavy burthen of my Sin; hear my Prayer and let my cry come unto thee; remember that I am thy Creature and the work of thy hands, and destroy not what thou hast made though my Sins have deserved it. Oh look not upon my Sin, but upon the Merits of thy well-beloved Son, and through his Wounds let thy Mercy plead with thy Justice, that so considering my weakness and frailty, my Heart by thy divine Spirit, may be so renewed within me, that growing up in Grace I may wholly apply my self to thy Service and walk in thy ways to my Consolation here and my endless Comfort hereafter, Amen.

A Prayer to be said on *Friday* the Sixth day of the Week; for young people.

O Lord consider not the frailties of my Youth, nor the vanity of my younger years, but par-

pardon my former transgressions, and ingrave thy Laws on my Heart, that I may remember thee my Creator in the days of my Youth before the evil day come, laying hold of the acceptable time with all humility to prostrate my self before thee in whom alone I put my trust. Oh let not the Adversary gain that advantage over me, but enable me to resist the power and subtilty of the Tempter, and manfully to fight under the Banner of thy dear Son against the World, the Flesh and the Devil; that when I am taken from thy Church Militant on Earth I may be made a Member of thy Church Triumphant in Heaven & there with Angels, Arch-angels & all the Company of Saints praise and adore thee from everlasting to everlasting, World without end. Amen.

A Prayer for *Saturday* or the Seventh day of the Week, or a Preparatory to the Sacrament.

O *Blessed Jesus enable me to lift up my Heart and Voice in some measure to praise and extoll thy wonderfull Goodness, who wast not only pleased to be born of a Virgin and to take upon thee the form of a Servant, but even to humble thy self to the Death of the Cross, to redeem and restore miserable, lost and undone Mankind, who lay in Darkness and the Shadow, and didst ordain*

dain ſacred myſteries as Pledges of thy Love and a memorial of thy Death, till thy ſecond coming in Glory to judge both the Quick and the Dead. Grant that by the inward workings of thy Grace I may be ſo fitted and prepared to receive thy Holy Communion, and ſpiritually partake of thy Body and Blood that it may redound to my endleſs comfort, and that having a true ſenſe of thy compaſſion towards me I may bleſs and adore thy holy name for ever and ever. Amen.

A Prayer proper to be ſaid after the Receiving the *Communion*.

O *Lord God and moſt mercifull Father, as I have been ſpiritually a partaker of the myſtical Body and Blood of thy dear Son, ſo let me ever feed on him in my heart with Faith and Fear, and being aided and ſtrengthened by the aſſiſtance of thy Divine Spirit I may grow up in Grace, and be perfect in every good work as far as the frailties inherent to humane Nature will admit. Thoroughly purge me, O Lord, and give a clean Heart and a contrite Spirit, that I may find a renewing and a Regeneration within me, that living here according to thy will I may be numbred with thy Elect, and dying in thy favour be everlaſtingly happy, through the Merit*

of Jesus Christ thy only Son and our ever Blessed Lord and Saviour, Amen.

The Dying Man's Admonition to Repentance and Amendment of Life.

My Beloved take this as my farewell.

IT is good for Old and Young ever to be intent upon their latter end. Labour to live so that when they come to dye they need not fear the Terrors of Death, which indeed to those that walk uprightly can be no ways dreadfull, but rather proves a Friend to set the Soul at Liberty from her Earthly Prison, and gives her leave to mount to Heaven. O consider then, whilst it is to day and hear the Voice of our Blessed Lord calling upon you to repent, and warning you to flee from the wrath to come: Oh flee, flee from Sin, and then the second Death will have no power over you: O *let your lights so shine before Men, that they seeing your good works may glorifie your Father which is in Heaven,* and when it is your time, as now it is mine, to leave this World, you may

may be received into the Eternal habitat
ons, and there receive an incorruptabl
Crown of Life. *Amen.*

The Religious and Pious Sayings
J. H. *upon ſundry occaſions.*

HAppy is the Man that putteth his tru
in the Lord; for although he may ſu
fer affliction in this world, yet he ſhall be ſu
to be rewarded in the next.

It is a good thing to live in peace and u
ty; for the perſon that is given to ſtrife, eve
brings woe to himſelf.

That Man is richeſt who makes God h
treaſure, and lays up an Eſtate for himſe
in Heaven.

The ſucceſs or misfortune of worldly a
fairs and undertakings are to be judged of
the end, and not in the beginning.

Though Sorrow may laſt for a night, y
to ſuch as truſt in God, Joy will com
the morning.

The four laſt things are Death, Judgmen
Heaven and Hell; the two firſt are certai

to all Men, are the reward and punishment of good and evil.

Who is he that wou'd not endure a moment of pain for an Age of pleasure? why then do we repine at crosses in this world, they lead to unspeakable and everlasting Joys, for through many tribulations we must enter into the Kingdom of Heaven.

To seek Good early, is a great sign of his Grace working in the heart.

Set not your mind too much upon worldly things, least they create you trouble, and become a snare to you.

If any one injure you, reprove him gently, that so he may take shame to himself for offending so good a nature.

Speak not evil of any person, especially undeservedly; nor lend your Ear to those that do wickedly, for the Tongue of the Slanderer is a two-edged Sword.

Be patient in adversity, and the day of prosperity will the sooner come.

Beware of pride, for it makes many fall low, and renders their misery more intolerable.

Where the fear of the Lord is, there true happiness dwells, and makes it abode.

Be not dismay'd in a good cause, thou
a storm threaten you, for Innocence is
bo'd as a Lion.

Give not ear to Flatterers, for their L
are full of deceit.

Let your conversation be such, that y
give no cause of offence, and then no
proach can fasten on you.

Wisedom well applied, is like Rain
thirsty Land.

FINIS.